

Christianity in short :
OR, THE
Way to be a good
CHRISTIAN.

Recommended

To the Use of such as want either
Time or Capacity for reading longer
and learned Discourses.

Mat. 7. 13. 14. Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way that leadeth unto life, few there be that find it.

Mat. 7. 13. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven : but he that doeth my Will of my Father which is in Heaven.

By C. Ellis, Author of the *Gentleman's Magazine*.

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CHRISTIAN

Die Formwände der Höhle sind
viele Felsen mit eingetragenen
Felsformationen.

and all the rest of the world. At 8:15 I told
the boys, "The boat is about to sink."
"What?" they said. "It's not sinking."
"It is," I said. "Get off the boat." They
all got off except me. I was afraid to leave
them. I had never been alone before.
I lay down on the floor of the boat and
closed my eyes. I heard them all get off.
I heard them all get into the boat. I heard
them all get away from me.

卷之三十一

To my Beloved Neighbours,
for whose Use this little
Book is written.

My dear Friends,

I hope some of you need now
much the help this little Book
can afford; and indeed it is
useful either for you or me, when
one of you should need it with
children. Yet I fear it is too small
yet I pray God it may prove useful
to many of you. I assure you, that neither an Angel nor a Devil, nor a
Criminal, nor a Heretic, nor any
Silly Religious狂人, nor any
ever bring you to Hell.

[]

now tell it you again ; and as you
love your Souls, let me intreat you
to believe me ; except you become
other Men than some of you, yea than
the most of you yet are, you cannot
be saved. You have God's Word
to read ; you may hear Sermons
when you will, you may be instru-
cted privately when you will ; you
have many good Books to instruct
you, you have so much sense as to
know you are a dying, you have un-
derstandings to consider what's like
to become of you ; you have sure
theit to know that all things here
will have an end, and that nothing
will concern you so much as the Sal-
vation of your Souls to all Eterni-
ty. I am confident were you dying
you would say so. Can it be any
thing then, but abruptish incom-
plete

S A

deration that keeps you in that state you are in? Awake, awake, and see here in short what you have to do. 'Tis short, that you may not plead you want time to read and learn it: 'Tis plain, that you may not plead 'tis above your Capacity; 'tis cheap, it shall cost you nothing but the pains of reading it for your Instruction in the way of Life. You will in a little room see what it is to be a Christian. Praise them that here you road, and when die in Peace. But if you slight these ease helps, and will go in your old way, I must leave you to God, and comfort my self in this, I have not dealt unmercifully with you. The good God make all unto Salvation.

Consider seriously.
Learn industriously.
Pray devoutly.
Believe firmly.
Repent sincerely.
Love unfeignedly.
Resolve deliberately.
Practice constantly.
Hope patiently.
Receive thankfully.
And,
Enjoy Eternally.

TEN

THE **Entrance into Christianity.**

I Must shortly die, and after death I must for ever be either endlessly happy, or endlessly miserable.

It concerneth me therefore, above all things in this *short* time of my Life, so to prepare for Death, that after Death, I may be *Eternally* happy.

To this end two things are altogether necessary, a sound *knowledge*, and a sincere *practice*.

Two things are needful, the *Well Known*, the *End* which I am to attain, and the *way* which will lead me

to it. My daily practise must be to consider

in the way : in *hopes* of attaining the end.

What both these are, J E S U S C H R I S T hath abundantly taught us in his *Gospel*, which it therefore highly concerneth me diligently to *read and learn.*

Christ hath instituted two *Sacraments*, the one for our *entrance* into, the other for our *confirmation* and *strengthening* in the way of Life, *Baptism*, and the *Supper of the Lord.*

In both these the whole Substance of Christian Religion, which is the way to *happiness*, is summarily comprehended and represented.

Christ Jesus commanded his Apostles to go up and down in the World, and by *Preaching* the *Gospel* to persuade Men to be his *Disciples*, — and learn of him the way to Life.

He commanded them to admit Men into his *Church*, or the Society of his *Disciples* by *Baptism*, or washing them with Water in the Name of

the Father, Son, and Holy Ghost.

This Ceremony of Washing with water, did signify and assure them, that as many as continued Christ's faithful followers, were washed from the Guilt of their past sins, and should be daily more and more sanctified and prepared for eternal Glory.

Persons of yeats to understand, were thus in Baptism to give up themselves in an holy Bond or Covenant to God, and thus my parents when I was an Infant, did give and dedicate me to God the Father, Son, and Holy Ghost.

In this Baptismal Covenant, God the Father doth give himself to his reconciled Father, and God the Son Jesus Christ to be our Saviour, and God the Holy Ghost to be our Guide.

At the same Communion we call God the Father, and God the Son to be our only God, and to own him as our Owner and Guide.

and chusing him as our chief good and portion, and heartily consenting to be taught and ruled, made holy, and saved by him, in a firm belief of his word, and humble Obedience to his Laws.

We do also promise, and resolve not to follow, nor be led by the Devil, the World, nor the Flesh, but to watch against, and resist all their temptations, and to persevere so doing unto our lives end.

Every one that keepeth this Covenant faithfully is a good Christian, and hath the pardon of his sins, and eternal Life sealed and assured unto him by God in this Sacrement of Baptism.

I therefore desire to be Eternally happy, and would avoid everlasting Torments, it concerneth me to see that I keep Covenant with God, which I cannot do, without learning and knowing what I am to believe and do.

If I have not already learned this,
 it is no time now any longer to delay
 it, seeing my eternal Happiness de-
 pends upon it. And I know not how
 soon, no not whether this night, God
 may call me out of this World by
 death, when if I be either ignorant or
 wicked, I am undone Soul and Body
 forever.

Christianity & the Catechism

~~and I beseech you to say~~

~~the Lord's Prayer in English~~

~~as it is written in the New Testament~~

~~word by word.~~

The Christian Faith.

There is a G O D, and but one
G O D, the FATHER, SON,
and H O L Y GHOST.

God is an infinite and most glorious
S P I R I T, a most pure and living
substance, without body, parts, and
passions.

God is *Invisible*, cannot be seen or
perceived by sense.

God is *Incomprehensible*, cannot be
perfectly known by any but himself.

God is *Immortal*, cannot die; Im-
passible, and cannot suffer.

God is *Immense*, not limited to
place, but is every where.

God is *Eternal*, not limited by time,
but without beginning or end.

God is *Independent*, not caused or
governed by any other,

God

God is *Immutable*, not subject to change, but necessarily what he is, the same for ever.

God is *Almighty*, able to do all things : *Omniscient*, knowing all things ; infinitely *Wise*, in ordering all things.

God is infinitely *Good*, and the Fountain of all Goodness, *Holy*, and *Just*, and *Merciful*.

God is *Self-Sufficient*, perfectly blessed and happy in himself alone, needing nothing, but infinite in all Perfections.

The *Father* begetting the *Son*, the *Son* begotten of the *Father*; the *Holy Ghost* proceeding from the *Father* and the *Son*, are three Persons, but one un-compounded, undivided GOD, blessed for ever.

God is the *Maker*, or *Creator* of all things, the *Preserver* and *Protector* of all things.

God is the *absolute Owner* and *Lord* of all things, i. e. every thing in God.

God is our Sovereign King, Supreme Lawgiver, and Righteous Judge.

God is our chief good, and loving Father, and bountiful Benefactor.

All Life, and Power, and Wisdom, come from God, and our final rest and perfect happiness is in him alone.

God is a most free Agent, and doth what, and when, and how he will.

In the Beginning, by his Word of his own good pleasure, he made the World, and all things in six days, when before there was nothing but Himself.

All that God made was very good. God by his providence preserveth, ruleth and ordereth all things, great and small.

There is no goodness in any thing but what God giveth; nothing can come to pass, but as God permitteth it.

God may justly do what he will with every thing, he can do no wrong.

to any thing, he ordereth the whole course of the World wisely and for the best.

God made an innumerable company of Angels or pure Spirits.

A great multitude of these *Angels* continue *holy* and *happy*, in *loving*, *praising*, and *enjoying* God, doing his Commandments, and serving him in such Ministries as he pleaseth to employ them in, for the good of his people.

Many of the *Angels* did sin, and were cast down into Hell, to everlasting torments. These are *Devils* under *Melzebub* the *Prince of Devils*, the *Old Serpent*, and *Satan*.

The *Devil* is the *Spirit* that worketh in the *Children of Disobedience*, the *Number of Evil doers*, going about like a roaring *Lion*, seeking whom he may devour.

God made *Adam* the first man, of the *Dust* of the Earth, and the first woman *Eve*, of a *Rib* of *Adam*.

Man hath two parts, a Body of Flesh and Bones, and a Soul which is a Spirit.

God made Man after his own Image, he gave him an Immortal Soul, endued with understanding, a free will, and a power to do good, and authority to rule and use the Creatures, for such ends as God design'd them.

God made not Man a lawless Creature, to live as it should list him, but God made him for himself, and to serve him in holy Love, and perfect Obedience.

Man understood God's Will, and that Will understood, was the Law in his heart, whereby he was to live, knowing God to be his Owner and Governor and chief good, he was bound to resign himself to his disposal, submit himself to his command, and to delight himself in him above all.

If Man had done thus he should never have died, but have lived for ever, happy in the love and enjoyment of God.

God

God having placed Man in the Garden of Eden, gave him free leave to eat of all the Trees thereof, only excepting the Tree of knowledge of good and evil, which upon pain of death, he charged him not to eat of.

But the Devil in a Serpent tempted Eve, and by her he tempted Adam to eat thereof, and to sin against God in breaking his Command.

By breaking God's Law, they lost their Holiness, and became Mortal under the Curse of Death, hearkning to the Devil they fell under his power, loving their own Pleasure more than God, they lost their Happiness: Thus they who are made Wise, and Powerful, and Happy, made themselves foolish, and weak, and miserable.

We are all the children of sinfull nature, and of unholie Rascallishnes: We were born naturally ignorant of God, but Dify, and our Happiness dead to sense, dead to evil, easily conquered by the Temptations of the Devil, the World,

*World, and the Flesh ; and if left to
our selves must perish everlastingl*

*If God had punish'd Adam accord-
ing to his sin with Death, he had cut
off Mankind from the Earth ; but he
was graciously pleased to shew merci-*

*God suffered man to live for a time
upon Earth ; but so as he might be sensi-
tive of the great evil he had brought
upon himself by breaking God's Com-
mandment.*

*The Creatures are accursed to bring
forth for him vanity and trouble, and
 vexation, hard Labour, pains and sickness,
 so come upon his body, he becomes
 ashamed of himself, and is filled with
 terrors of Conscience, and having trou-
 gled through many evils, and difficulties
 must at last die and return to dust.*

*Yet God opened unto him a new
 way to Eternal happiness after death
 in such a way as to magnifie his Name
 and Mercy to Mankind, and remit
 him batred of sin, and zeal for the
 kee*

ft to keeping of his *Laws*, that he might at
ngly once shew grace to the *Offender*, and
cord secure the Honour of his just *Govern-
ment*.

God did graciously promise that a
man should be born of a woman, who
should conquer the *Devil*, and deliver
Man from his *Tyranny*, and give such
satisfaction unto God's *Juſtice*, that
for his fake, all they should be eternally
nally happy that would accept of him
for their *Saviour*.

Accordingly, God so loved the world,
and that he gave his only begotten Son, that
whoever believeth in him should not
perish, but have everlasting life.

God the Son took to himself our
humane Nature, Soul and Body, and
was made truly *Man*, yet coaled nor
to be truly *God*, but is both *God* and
Man in one person, God manifested in
the *Hēſb*.

He was wonderfully made *Man*;
being born without all stain of sin,
pure Virgin called *Mary*, who
is of *Yāwān* and *coac-*

conceived him by the Divine Power
of the *Holy Ghost*, when she had ne-
ver known Man.

An *Angel* from Heaven revealed his
conception to the blessed *Virgin*, and
commanded his Name to be called Je-
sus, because he was to save his people
from their sins.

Being *Born* and *Circumcised* accord-
ing to the *Law*, he lived many years
upon earth, in an humble and low con-
dition, gave us an *example* to imitate
in his *Life*, doing the whole *Will* of
God, and conquering all the *tempta-*
tions of the *Devil*, and the *World*.

This is that *Messiah* whom many
Prophets had foretold, the very
C H R I S T, or appointed of the Lord
to be a *Prophet*, a *Priest*, and a *King*,
and in this threefold *Office*, the *Me-*
diator of a new *Covenant* between God
and Men.

As a *Prophet* he hath in his *Gospel*
and by his *Apostles*, made known unto
us all his Father's will concerning our
Salvation, and the way to it.

As a Priest he was Crucified, and
offered under Pontius Pilate, so offering
himself once for all, a perfect and suf-
ficient Sacrifice for the forgiveness of
our sins ; in consideration whereof,
God hath granted Pardon and Life to
all true Believers.

Being dead he was buried, and
went among the dead, and the third
day rose again to life, now to die no
more, and having sealed the Covenant
with his Blood, he left Instructions with
his Apostles to admit Men into it by
Baptism, and teach them how to keep
and promised them the Gift of the
Holy Ghost.

After some days, he in their sight
went up into Heaven, and is glorified
in God's Right hand in Power and
Glory : And as King, ruleth and
protesteth his Church, reigneth in the
hearts of his Subjects, subdueth all
enemies, and is our Advocate with the
Father, rendering our Persons and Ser-
vices.

vices accepted of him, and prevailing
for all good blessings on us.

Shortly after his *Ascension*, on the
day of *Pentecost*, Christ sent the *Holy
Ghost*, the *Eternal Spirit* of the Father,
and the Son, upon the *Apostles*, to guide
them into all saving truth, to enable
them to *preach* to every Nation in its
own Language, to write the *Holy Scrip-
tures*, and to seal and confirm the truth
of them by many *Miracles*, and won-
derful Works, and to encourage them
to a constant *suffering* for Christ, even
unto death.

The *Scriptures* of the *Old* and *New
Testament* are the very *Word* of God,
which *holy* Men of God spake and
wrote as they were moved by the *Holy
Ghost*, and they contain all things ne-
cessary to *Salvation*, and are the
standing sealed *Rule* of *Faith* and
Life.

The *Holy Ghost* is *Christ's Advocate*,
pleading his cause with Men. He
is our *Sanctifier*, enlightning,

ing, softning, changing and renewing our hearts and minds to receive the and grow in knowledge and grace : -
doly Making the Word effectual for our
her conviction and conversion, helping us to
id pray, and stirring us up to goodness,
ble comforting us with a fence of its opera-
tions, and strengthening us to withstand
rip temptations, and hold out in a Christ-
ian Course unto the end.

All those that are regenerated, en-
lightened and covered by the Holy
Ghoſt, are one Holy Church, whereof
Christ is the only Head. All that out-
wardly profess Christianity, and have
God been baptized, are to be accounted Ho-
ly by a vifible ſeparation and dedication
to God, till they cut themſelves off by
neſt, or justly caſt out by Excom-
munication.

Indeſt Christ's Church is not limited to
any Nation or People, but extends to
all creatures, is propagated in all Ages,
and containeth all ſaving truth ; and
in this ſense is Universal or Catholic.

All the *sanctified* Members of this
Mystical Body of Christ, have Fellow-
ship with the Father, and Son, by our
Holy Spirit, with Angels, in their
Love, Care and Ministries; with the
glorified *Saints*, in *Heaven* in their
Love and Prayers, and with one ano-
ther on Earth in the same Faith and
Hope; and *Love*, *Word*, and *Sacrament*,
bound to hold the Unity of the Spirit
in the *Bond of Peace*.

All these have in consideration of
Christ's satisfaction, a full pardon of all
wrongs given of God, and *Sacramen-*
tal sealed unto them in Baptism, with
an assurance of final *Justification* and
Salvation, upon condition of their
perseverance in *Repentance* and *Faith*.

At death the *Souls* of the faithful
rest with God in *Peace* and *happiness*,
and the *Souls* of the wicked go into an
eternal state of misery.

The bodies of all Men shall be raised
again after death, and shall be again
united to their *Souls*.

All

All men shall after the Resurrection appear before the Judgment seat of Christ, where the wicked shall be condemned to everlasting Torments, but the Righteous shall be finally acquitted, and go into everlasting Life and Joy, happy in the constant and perfect love of God, praising him, delighting in him among all blessed Angels and Saints to all Eternity.

The Heads of the Christian D U T Y.

If any Man would be saved, he must first be born again of the Holy Spirit, be converted, and become a new creature, holy in heart and life; otherwise he cannot enter into the kingdom of God.

The Grace of God hath appeared teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously, and godly in this Present World.

I must not think my self to be my own, so that I may live as I list; but must humbly acknowledge there is a God above me, whose I am, and whom I am bound to serve all the days of my Life.

I must take the true God alone for my God, even the Father, Son, and Holy Ghost, and worship him as my Maker, Reformer, and Sanctifier.

I must by daily diligent reading, studying, and meditating on his word, and considering his works, labour to get a true knowledge of God, and not content my self in ignorance of him.

I must worship God in Spirit and in Truth, with the heart and soul sincerely.

I must stedfastly believe the whole Word of God, the History for my Instruction.

red struction, the Precepts for my direction,
and the Promises for my encouragement,
and the Threatnings to affright me from sin,
and bewareing of all temptations to un-
belief, or a false Faith.

my I must live in a patient expectation
but und hope of what God hath promised,
is neither despairing of mercy if I repent,
nor presuming of Mercy, if I repen-
t not.

I must love God as the chief good,
and with the highest love, chusing him for
and my only portion, delighting in him as
my my only comfort, willing to part with
life it self to enjoy him, and making
light of all things, so I may please
him, loving his law as far as I see it
in every Man, especially in Jesus Christ
our Saviour.

It is my duty to stand in awe of
and God's threatenings and judgments, and
I must be very cautious and circumfelli-
ng my ways, watching over my
whole course words, and actions, fearing
to offend him in any thing, neither
Ezion

fearing nor loving any thing else so much, as to venture upon the least sin.

I must entirely trust and confide in God, both in all wants and dangers whether of Soul or Body ; Conscientiously using such means as he alloweth : Praying devoutly unto him for his Blessing, and casting all my Care for the success upon him, not doubting of his never failing Power and Goodness.

I must walk humbly before God thinking meanly of my self ; renouncing all my own worth or merits, acknowledging all that I am, have, or hope for to be of his gift, taking patiently and thankfully all his Chastisments, and labouring to profit by them, and confessing that he doth all things wisely and well.

I must behave my self uprightly and sincerely, as in his presence ; and do all I do as unto him with a pure heart, avoiding all guile, dissimulation and hypocrisy ; nor indulging the least

le for least evil thoughts, inclination or ~~de-~~
least fire, keeping up high and honourable
thoughts of him, and preserving my
Conscience tender, and my heart soft
and easie to take the impressions of
his word and spirit.

I must shun all gross representations
of God, or likening him so much as
in my thought to any creature. I am
not to worship him after my own con-
ceit or fancy, but according to the
rules he hath given in his word ; not
with a formal, but a spiritual worship,
drawing near unto him in Prayer and
Praise, and all his ordinances with my
heart and affections.

I must use the sacred Name of God
with all due reverence, not profaninge
it by blasphemous idle, or impertinent
talk ; or by false, common, or needless
swearing ; or by breaking my Holy
Vows and Covenants ; upon any way
giving occasion by my insincere pro-
fession of his Name, unto others to
blaspheme or prophane it.

I must honour the Lord in his day by spending it in his *Worship*, meditating on, and praising him for his wonderful works of *Creation* and *Redemption*; especially in the *Publick Assemblies*, bearing my part devoutly in the *Prayers* of his *Church*, attending to his word *Preached* and *Read*, and *Communicating* in his *Sacraments*.

I must not think too highly of my self, nor to be *proud* of any thing I am, have, or *can* do, seeing all is the undeserved *Gift* of God.

I must not humour my *passions*, but labour to be of a *meek*, and *quiet*, and *docible* spirit.

I must make use of my *reason* in considering what I am, and whence I came, and whether I must go; why I live, and how I must die, and what shall become of me after death, what I owe to God and Men, and my self, and how I pay it. I must often examine the state of my Soul, and whether I be converted from the state of sin

sin into the state of grace, and all my thoughts, words, and actions, whether they be conformable to the Will of God. I should often think of the vanity of this World, and sinful pleasures, the certainty of Death, the impartiality of Judgment, the glories of Heaven, the terrors of Hell, the comforts of a good Conscience, and what I must do to be saved, with the necessity of a godly Life.

I must be heartily contented with my present lot and portion; not murmuring or repining at God's dealing, not ambitiously seeking a more high or plentiful condition, nor fretting at my wants or sufferings, nor vexing my Soul with worldly Cares, nor envying the more flourishing condition of others, but conclude that best, which God chuseth for me.

I must be a good Husband of my time, industriously improving it to the good of my self and others, not wasting it unprofitably in idleness, sport, and

and vanities, but labouring in an honest calling.

I must be chaste and clean in Mind and Body, entertaining no wanton thought, or desire, or look, or dress, shunning all lasciviousness, and obscene discourse, books, gesture and enticements to lust and uncleanness.

I must be temperate and moderate in eating, drinking, sleeping, recreations and apparel; not pleasing my Appetite, or wasting my Estate, or losing my time in any of them, but using them only in such a measure as may best preserve my bodily health, to serve my Soul in serving God.

I must love my Neighbour as my self, and do unto all men, as I would they should to me, that is all the good I can, rendering to every man his due.

Especially I must love, and do good to those that are of the Household of Faith, and love every man the more by how much I see more of God's Image upon him.

Above

Above all I must labour to do good to Mens Souls, by teaching, re-proving, exhorting, comforting, and Praying for them, not hurling, grieving, scandalizing, or tempting them to evil, by advice, countenance, or example.

Parents must dedicate their Children to God, instruct and educate them in the knowledge and fear of God, correct all vice in them, and give them good example, maintaining them, and providing honest callings for them, as they are able.

Children must love honour, obey, serve, and as there is need, relieve their Parents with all thankfulness.

Husbands and Wifes must live in amity, mutual, conjugal love to each other; helping one another in serving God, educating their Children well, ruling their Servants, and managing their necessary affairs; the Wife living in a quiet subjection to her Husband.

Masters must be *kind* and *just* to their *Servants*; instructing them in *God's Service*, as well as in their own; and *Servants* must obey, and be *faithful* to their *Masters*.

All *Superiours* are to rule in *Justice* and *Holiness*, seeking *God's Glory*, and the *publick good*: and all *inferiours* are to be subject to the *higher Powers*, paying tribute, and obeying their just *Laws* for *Conscience sake*, not resisting but taking it *patiently*, though they suffer *wrongfully*.

Ministers must feed and rule, and watch over the *Souls* of their *flocks*, and their *flocks* must freely contribute to their *maintenance*, honour them in *love*, and be *obedient* to them.

I must not take away another's *Life*, nor hurt his *Body*, nor so much as be angry with him without a cause; but must preserve as much as in me lieth, his *bodyly welfare*, even as my *own*.

I must not defile another's Wife, nor
be guilty of Fornication; nor so much
as look on any Woman so lust after
her, but do all I can to preserve their
chastity of all.

I must not wrong another of any
part of his Estate, by theft, robbery,
fraud, or deceit of any kind, but must
secure his right, as much as my own,
pay my debts duly, bargain honestly,
and make restitution and amends for
every wrong.

I must not wrong anothers good
name or credit by false witness, slande-
ring, false accusing, tale bearing, re-
proaching, backbiting; but I must vindic-
ate it as far as with truth I can, acknow-
ledging all the good I see in every man,
groundlessly suspecting no man. I must
not make or speak any lye, but speak
the truth plainly.

I must utterly cast off all selfish-
ness, and not be tempted by any de-
sire of pleasing my self, to covet any
thing that is another Man's.

I must love, pray for, and do good
to my enemies; not rendering evil for
evil, or seeking revenge, but forgiving
as God for Christ his sake hath forgiven
me.

...lls to grille
the 10 sections you've got from
Friedrich, Freda, vd., and E. etc. to
start out with you're welcome to, but
there are some changes I'd like to make
when you get around to it. I'd like you
to take the time to write after you've

I have not made serious study
of the history of the world.

The Matter of our Desires and Prayers.

I Am not able naturally either to understand the Mysteries of Faith, or to do the spiritual Duties, which I am bound as a Christian to believe and do. I must not therefore trust to my self, but by frequent, fervent, and humble Prayer, apply my self to God, in the Name of Jesus Christ, for the help of his Holy Spirit to quicken my deadness, enlighten my ignorance, and strengthen my weakness.

Of my self I know not how to pray, or for what to Pray; I must therefore learn of Christ, who taught me thus to pray :

Our Father, &c.

I must with all Humility as an un-
done sinner, approach unto God, in a
true

true fence of his right in me, and dominion over me, as my Owner and Governour, and of his love to me, as my Father, so far reconciled unto all men in Jesus Christ, that he pitieth us, and hath as a gracious Father, provided all things needful to make us happy, and that he delighteth not in our death, but would have us turn and live as his children, happy in our Father's love and providence.

I must draw near unto him as a penitent, dutiful and loving child, heartily sorrowing that ever I offended him, restlessly longing to be reconciled unto him, resolvedly willing to resign and give my self up unto him, to be governed wholly by him : stedfastly believing and trusting in his power to save and bless me, and his willingness to receive me for his own adopted Child in Jesus Christ.

Yet I must remember the greatness of his divine Majesty, and the infinite distance betwixt a powerful wise, and

and good God in Heaven, and me a weak, foolish, and sinful worm of the Earth, and so come with all humble reverence, falling down at his feet in a devout Adoration of his Majesty, longing to be made more Holy and Heavenly, that I may be capable of a nearer Communion with him.

I must first heartily desire that all the World may give him the glory due unto his Name ; that He may be more perfectly known, and loved and honoured by men ; and that in his Person, his Name, his Attributes, his Word, his Day, his Ordinances, his Ministers, and all his Children. That he may be chosen and magnified as the supreme Good, have the chief place in our hearts and affections, and glorified in the World by our Godly Lives.

I must next pray, that the yoke of sin may be broken off, and we freed from the Tyranny of Satan ; that we may

may joyfully own, and submit to the Authority of God. That Christ's Church may flourish and be enlarged on Earth, and that the Civil Powers may cherish and protect it, that the power and malice of its enemies may be restrained and frustrated; that Christ may rule by his Spirit in our hearts, subduing our Corruptions, and ruling us in the way of Godliness; that we may earnestly long for, and diligently prepare for, and patiently wait for, and finally enter into God's Kingdom of Glory. -

I must in the third place pray, That men may not make the will of the Devil, the Customs of the World, or their own inclinations and appetites, but the will of God alone, the rule of their lives; That we may all sincerely obey his Commands, and submit to his Wisdom, and rest in his Government: That we may always endeavour after the perfection of duty, and as the Holy Angels of Heaven, rejoice and delight in an Holy Obedience.

My

My next petition is, that I may have all things needful to preserve this earthly life, till I be fitted for a better. That we may have health and strength to serve God, and other outward good things, as they are expedient; that we may be free from the temptations of riches or poverty, contented with our present portion, and wise to use it piously and charitably. That God would prosper our honest labours, keep us from immoderate cares and desires, from all idleness and intemperance.

In the next place, I pray that God would grant us soft hearts, and repentence unto life, a perfect hatred of sin and power to leave it. That He would through Christ forgive all our sins original and actual, and grant us grace in thankfulness to him to forgive all that offend us, and do good for evil.

Lastly, That God would enable us to watch against, and manfully to resist all temptations, that they may never prevail with us to do evil; that he would

would frustrate all the malicious designs of the Devil, and all our enemies, and protect us by his grace, that we may persevere in obedience to our live end.

I conclude my Prayers with ascribing unto God the honour of all his works, acknowledging his Dominion and Sovereignty over all, and my self happy, in being his Subject ; his infinite power, and my self happy in being under his Protection ; I acknowledge all things to be from him, our total dependence to be upon him, and that the glory of all goodness is due unto him. I desire this may by all the World be acknowledged for evermore : And with all hearty desire, and filial confidence, to all this I say, Amen ; So be it.

The

The Sacrament of the Lord's Supper.

Christ Jesus hath instituted the night before he was betrayed, a Solemn Sacrament, and Christian Feast, to be celebrated by Christians, even till his coming again, in remembrance of him.

The outward matter to be received is Bread and Wine, signifying the Body and Blood of Christ, as the food and refreshment of our Souls.

The Bread is blessed, broken, and given to be received and eaten by us. The Wine likewise blessed, poured out, and given, to be received and drunk by us, to signify that Christ was Consecrated and Crucified, his Body wounded, his Blood shed for our sins, and that he giveth himself Crucified to be received and believed on as our Spirit.

Spiritual nourishment and comfort.

All that preparedly receive the Bread
and Wine, do with it really receive
Christ Crucified; and with him the
pardon of their sins and assurance of
eternal Life, sealed anew unto them
in this Sacrament, for the confirming
of their Faith and growth in grace.

We join in the celebration of this
Feast, to signify that we though ma-
ny, are yet Members of one Body, the
Church joined unto one Head, Jesus
Christ, whose Death and Sacrifice we
unanimously commemorate with all
thankfulness; Professing that we all
own the same Lord, the same Faith,
the same Laws, and are to live in
love, peace, and holiness, as the
Members of the same Body.

He that communicateth in the Sacra-
ment unworthily, is accounted by God
as guilty of the Body and Blood of
Christ.

That we may avoid this guilt, we
must examine our selves, whether we
discern

rt. discern the Lord's Body, and understand
read what he gives there unto us, when
eive we there come to do.

We are also to examine, how we
keep our Baptismal Covenant of Repen-
tance, Faith, and new Obedience, and if
we find our selves truly thankful for
the Blessing of our Redemption by Jesus
Christ.

If we find our selves sincere Christi-
ans, resolving to keep Covenant with
God, we are there to renew our Cove-
nant most seriously, praising God in
Christ for this inestimable privilege,
rejoicing in his Salvation, and so go
our way, and sin no more.

Some

Some Texts of Scripture often
and seriously to be Read
and Thought on.

It is appointed unto Men once to die, but after this the Judgment,
Heb. 9. 27.

Go to now, ye that say, to day or to morrow, we will go into such a City, and continue there a year, and buy and sell, and get gain ; whereas you know not what shall be on the morrow ; for what is your Life, it is even a vapour that appeareth for a little time and then vanisheth away,
James. 4. 13, 14.

Behold now is the accepted time, behold now is the day of Salvation,
2 Cor. 6. 2.

To

[C 4.]
To day if ye will hear his voice,
harden not your hearts, *Heb. 4.*

Remember now thy Creator in the
days of thy youth, *Ecclesiastes 12.*

We must all appear before the
judgment seat of Christ, that every
one may receive the things done in
his body, according to that he hath
done, whether it be good, or bad,
2 Cor. 5. 10.

Knowing therefore the terror of
the Lord, we persuade men, *2 Cor.*
5. 11.

If you call on the Father, who
without respect of persons, judgeth
according to every man's work, pass
the time of your sojourning here in
fear, *1 Pet. 1. 17.*

God will render to every man
according to his deeds; to them who
by patient continuance in well-doing
seek for glory, honour and immor-
tality, eternal life: But unto them
that are contentious, and do not obey

the

the truth, but obey unrighteousness, indignation and wrath, Rom. 2. 7, 8.

Work out your own salvation with fear and trembling, Phil. 2. 12.

Give diligence to make your calling and election sure 2 Pet. 1. 10.

The Heart of this People is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them, Acts 28. 27.

Save your selves from this ungodly generation, Acts 2. 40.

Repent ye therefore, and be converted, that your sins may be blotted out, Acts 3. 19.

Except ye be converted, and become as little children, you shall not enter into the Kingdom of Heaven, Matt. 18. 3.

Except

Except ye repent, ye shall all likewise perish, *Luke 13. 3, 4.*

Except a Man be born again, he cannot see the Kingdom of God, *Joh.*

3. 3. Follow peace with all Men, and holiness, without which no Man can see the Lord, *Heb. 12. 14.*

Neither is there Salvation in any other [but Christ :] for there is none other name under Heaven given among Men, whereby we must be saved, *Acts 4. 12.*

He that believeth on him is not condemned, but he that believeth not is condemned already, *John 3. 18.*

There is no condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit, *Rom. 8. 1.*

To be carnally minded is Death, but to be spiritually minded is life and peace, *Vers. 6.* If ye live after the flesh ye shall die : but if ye by the spirit do mortifie the Deeds of the

Body, ye shall live, verse 13.

Now the works of the flesh are manifest, which are these : Adulteries, Fornications, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like. — They which do such things shall not inherit the Kingdom of God, *Gal. 5. 19.*

If any man have not the Spirit of Christ, he is none of his, *Rom. 8. 9.*

If any man be in Christ, he is a new Creature, *2 Cor. 5. 17.*

They that are Christ's have crucified the Flesh with the affections and lusts, *Gal. 5.*

Love not the World, nor the things that are in the World : For if any Man love the World, the Love of the Father is not in him.

Whatsoever is born of God overcometh the World, *1 John 5. 4.*

Let him that nameth the name of Christ, depart from iniquity, 2 Tim. 2.

19.

By this the children of God are manifested, and the children of the Devil; whosoever doth not Righteousness is not of God, neither he that loveth not his Brother, 1 John.

Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the

8. Lord Jesus Christ, and make no provision for the Flesh, to fulfil the Lusts
s a hereof, Rom. 13. 13, 14.

If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple, Luke 14. 36.

If any Man will come after me let him deny himself and take up his Cross and follow me, Mat. 16. 24.

For what is a Man profited, if he shall gain the whole World, and lose his own Soul? Or what shall a Man give in Exchange for his Soul? *Vers. 26.*

The Grace of God which bringeth Salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World, looking for that blessed hope, and the glorious appearance of the Great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works, *Tit. 2. 11, 12. &c.*

Ye are all the Children of the Light and the Children of the Day: we are not of the night, nor of darkness; Therefore let us not sleep, as do others, but let us watch and be sober, *1 Thess. 5. 6.*

How shall we escape if we neglect so great Salvation? *Heb. 2. 3.*

If the Righteous scarcely be saved, where shall the ungodly, and the fin-

mer appear? *I Pet. 4. 18.*

BY THE GRACE OF GOD, I PROUDLY PRESENT TO

C 3 The

The Tryal of a Christian's State.

IT highly concerns me to examine and try, whether I be in a State of Sin, or in a State of Grace : that if I be in the former, I may hasten out of it, to escape damnation ; and if in the latter, I may bless God for his goodness, and go on to Salvation.

Now thus I must try my self.

If I understand so much of G O D, as that I do really esteem and value him, his grace and love above all the World, and am heartily willing to take him alone for my portion, counting him enough, though for him I should lose all the World besides : If my care and delight be to do his Will, and my chief rejoicing

rejoicing be in his love, and my heart's desire and longing be to enjoy him more fully in Heaven.

If to this end I apply my self to Jesus Christ, trusting in him alone for eternal Life in the presence of God, and giving my self entirely to be governed by him, willing to obey his Laws whatsoever it shall cost me, though it be with the loss of all worldly advantages, and earthly pleasures, and even Life it self. If I can for his sake love enemies, bear wrongs, forbear revenge, mortifie lusts and passions, bridle my appetite, disregard my own will and pleasure, endure shame and reproach, lose wealth, friends, and liberty, yea, and life too.

If I watch as narrowly over my heart, affections, and thoughts, as over my outward actions, and earnestly desire more than any worldly treasure, to be thoroughly renewed and cleansed by the Holy Spirit, from all inward corruptions. If I hate every sin in

my self, and strive all I can against it, and am restless, till I conquer it, and troubled at my heart at my own imperfections, longing to be freed from them.

If I really delight, and find pleasure in the worship and service of God, and do not come forcedly and constrainedly to it, as rather willing to do otherwise if I durst. If I find holiness and obedience sweet and pleasant, and no burden or wearisomeness to me. If I can, and do heartily resign my self to God, and minding what I naturally would have or do, not what any thing else would persuade me to, but merely what is the Will of God, and going on chearfully to do his will, pray fervently for his assistance, and cast my self confidently on his mercy, through Jesus Christ for Salvation.

If I find this in my self, my state is comfortable and good.

But

But on the Contrary.

If I yet love this *World*, and mind earthly things most, and prefer not God, his Grace, and Heaven, before all earthly joys and pleasures.

If I dare not trust in Christ alone, nor forsake all for him, nor am willing to obey his Laws, how hard soever they seem, or what cost or loss soever they put me to.

If my heart and life be not thoroughly changed, but I yet must have my own will, and please my own appetite and senses, and cannot want my own desires, or cross my own inclinations.

If I keep any known sin unmortified and not cast off. If I do not watch against all temptations, and pray heartily and frequently for Grace to conquer all sin.

If I delight not in God's Word, and in all holy Duties, and esteem it not my greatest privilege to serve him.

if my greatest care be not to please him, and if his command prevail not more with me than all the World besides.

If I cannot content my self with him alone, nor suffer any the greatest evil for him.

If I have not resolvedly given my self up to be wholly at his disposal, and to be made in all things conformable to his will.

If the cause be thus with me, I am in a State of sin and death, and cannot be saved, till I be converted and made a new Man.

The Christian's Confession of
his Faith, with a full
Resignation of himself to
God, and binding him-
self in Covenant with
G O D.

I Believe, Lord, help thou my un-
belief. I do most freely and heartily
own, and with humble admiration
and reverence, I adore the great and
dreadful and Incomprehensible Glorious
Majesty of Heaven and Earth. Most
joyful, do I accept of thee, O Father,
Son, and Holy Ghost, for my only God.
Thou, and thou alone art the inexhaust-
ible Fountain of all Being, Life, Power
and Goodness. I acknowledge my
total

total dependance upon thee for my Being, Life, Motion, Understanding, and all things ; and it will be my happiness to enjoy thy love and blessing.

Thou, O God, art an Infinite, Eternal, and Immortal Spirit, and the God and Father of Spirits, who though unseen, art every where present, about me, and within me, by thine infinite power, quickning, upholding, and protecting me, by thy infinite Wisdom providing for me, ordering and directing me, and by thy goodness blessing me.

To thee, one Glorious God in Three Persons, Blessed for ever, do I freely and wholly give my self, cheerfully dedicating and resigning my Soul and Body, with all the powers and faculties of both, to be wholly disposed of by thee, in the Service of thee, O Blessed Trinity in Unity, Eternal Life, Light, and Love. Power, Wisdom, and Holiness, the Author of my Preservation, Sanctification and Salvation.

Thou

Theu in a wonder of condescend-
ing love, offerest thy self as a graci-
ous Father in Jesus Christ, to all
Believers.

Thou art the *Maker* of me, and all
the World ; I am nothing, I have no-
thing, I can do nothing, I hope for no-
thing but from thy Power, Wisdom, and
Goodness , to thee *alone* be the Honour
and praise of all. I will more study
my self, and other *Creatures*, that I
may learn to know, admire, and love
thee more. I can be proud of nothing,
glory in nothing but in thee, in whom
I live and move, and have my being.
I am not my own, I and all things are
thine, and unto thee I freely resign my
self, and all my concerns, to use and
dispose of me and them as it pleaseth
thee. Whatever thou dost with me,
thou canst do me no wrong, no crea-
ture without thee can do me any good.
Tis my perfection and happiness to know
and love thee and delight in thee. Thee
alone

Wm. J. Burn'

alone I chuse for my portion, and thou alone shalt ever be enough for me.

To thee, as the Almighty Ruler of the World, I heartily submit my self; accepting thy Divine Will, for my only Law, by which my thoughts, words, and actions, are to be all governed. All thy Laws I consent to, as most holy, just, and good, and most thankfully acknowledge that nothing can be better than to rest in thy will. I will study thy will diligently, do it heartily, cheerfully submit unto it, be well consented with, and joyfully praise thee in whatsoever thou dost. I will readily obey thy commands, patiently bear thy chastisements, and wholly confide in thy blessing and protection.

I confess Lord, that I am born a corrupt thing, and have added a thousand times more to that corruption; I am alien from that knowledge, power, and righteousness, wherein thou madest Adam, and am exceeding ignorant, weak, and wicked, averse from truth and good-

goodness, inclined mightily to falsehood and evil ; all this I sadly feel in my self, it is an heavy burden unto me.

Except I be born again of thy Spirit, be converted by thy word, made a new Man, and a real change wrought both in my heart and life, I must remain under thy wrath and curse, everlastingly a wretch. Our misery lying in our fall from thee our Creatour to the Creature, and in our desire to please our selves more than thee our God; our due portion is to perish by our own wretched choise, and having chosen to sin with Devils, 'tis but just we share with Devils in everlasting Torments. Having wilfully broken thy Laws, we cannot hope for impunity from thee, the just Governour of the World, except some satisfaction be made unto thy Justice.

O the wonder, even ravishing and promising wonder of thy rich mercy how should I ever be able to acknowledge thy unspeakable goodness in thy

com-

compassion to sinful Men ? Early and freely didst thou promise us a Redeemer and a Saviour ; and I do very feelingly own thy faithfulness and truth in performing to the full that gracious promise. How do I admire and adore thy wonderful Wisdom, in the rare contrivance of our rescue, by sending thine own *Eternal*, and *only begotten Son*, to tender himself unto us for a Saviour, and make us new and *easy* terms of peace and reconciliation.

Lord, on the bended knees of my Soul, I do accept thy mercy, offering thy self again unto me as a *reconciled Father*, desiring to love, honour, and obey thee for ever, and humbly beseeching thee to own me amongst thy adopted *Children*.

I do humbly admire, and joyfully embrace thine infinite love, O Blessed JESUS, who being the great God blessed for ever, yet bumblest thy self to be cloathed in our weak and frail nature, to be born of a woman, made under

der the Law, to live a mean Life in a wicked World, to expose thy self to the temptations of Satan, to suffer all indignities from sinners, to shed thy precious Blood upon a cursed Tree, and lie in a Grave, and undergo the Condition of the Dead for us sinful wretches.

Lord, I am fully satisfied by thy rising again to life the third day, that thou hast overcome the Devil and Death, and given satisfaction to thy Father's Justice, and finished the great work of our Redemption. I know thou art now triumphant in Heaven, invested with all power and glory on the Right hand of thy Father, our prevailing Advocate making intercession for us : And thee I comfortably expect to be our Judge at the last day.

Thou, O Glorious Jesus, hast established an Everlasting Covenant of Peace ; and sealed it with thy Blood : and with all my Soul I praise thee for this thine inestimable love, not doubting

ing of that *pardon* and *grace*, and *glory*
which thou therein haft assured unto
us, if I unfeignedly accept of thy mer-
it, and enter in this *Holy Covenant*.

O *Jesus Christ*, in all *sincerity* of
heart, and with all *thankful love* and
joy, I do accept of thee my *only Savi-*
our. I do most humbly submit my self
to be taught by thee, and will make
thy *Gospel* my *daily study*: I trust in
thy *merits* only, and give my self to
be governed by thy *Law*, and *denying*
my self, I am ready to take up thy
Cross, and bid open *War* to all thine
enemies, and take thy *easie yoke* and
light burden upon me.

Lord, the unfeigned desire of my
Soul is, that thou mayest be *formed*
in me, and take full possession of me,
that I *may henceforth* live by the *Faith*
of thee the *Son of God*. I resolve *thy*
will shall be my *will*, *thy Life* my *Pat-*
tern, *thy Law* my *Rule*. I will set
my self to *resist* the *temptations* of the
Devil, *despise* the *vanities* of the *World*,
and

and mortifie the carnal defires of my flesh ; all afflictions shall seem light to me, and death it self better than life, that I may obey thee, and live with thee.

I consecrate my self unto thee, to die daily unto sin, to crucifie the Flesh, to rise again unto Righteousness, to have my Conversation in Heaven, my heart and affections with thee my only treasure. My Confidence is in thy merits, my Prayers sent to God in thy Name and Intercession, my practice to be conformable to thy Example, the Longings of my Soul to be with thee for ever.

I will do my endeavour that my thoughts, words, and actions, may be such as thou wilt approve of in the Day of Judgment ; I will not envy the present happiness of the wicked, nor be disheartened by my suffering, but refer all to thy righteous Judgment ; I will watch over my heart and life, and daily examine my Conscience and keep

keep it tender and good ; and labour
that the accuser may have nothing to
lay to my charge before thy Judgment
Seat.

I do heartily accept of thee, O Ho-
ly Spirit of the Father, and the Son,
for my Sanctifier, my Guide, and Com-
forter. I embrace the Holy Scriptures,
given by thy Inspiration, as the infalli-
ble Truth of God ; I own the Ministry
as thine Ordinances, and every good
motion of my heart, as thy work. To
thee, O Holy Spirit, do I give up my
self in a constant attendance on thy
Word and Ordinances, and secret work-
ings, longing to be quickned, enlightened,
renewed, and cleansed, strengthened
against all temptations, carried on to-
wards perfection, confirmed in the hopes
of Eternal life, and sealed unto the
day of Redemption.

I look upon my self as a Member of
the common Body of all Christians, and
own thee, O Blessed Jesus, the only
Head of this thy Body the Church. I
acknow-

acknowledge it my Eternal Interest
and Duty in the holy Communion of all
Believers to worship thee, O glorious
God, in the Assemblies of thy Saints,
I look upon all Christians, and my self
amongst them, as Men seperated from
the wicked World, enlivened by one
Spirit, professing one Faith of the Holy
Trinity; all Covenanted together with
God into one Baptism, bound to hold
the Unity of the Spirit in the Bond of
Peace, loving God above all, and each
other as our selves, with a fellow feeling
of one another's sufferings, a free Com-
municating to one another's necessities,
Temporal and Spiritual, and a mu-
tual rejoicing in one another's happy-
ness.

Continuing in this Holy Society,
whereinto I have been graciously cal-
led by thy Word and Holy Spirit, I will
endeavour to solace and comfort my
self in a joyful sense of the Blessed pri-
vileges thou therein affordest us. Es-
pecially in the pardon of my sins by
thy

thy free mercy through the Merits of Christ my Saviour, and Sanctification of thy Holy Spirit, tendered unto me in the Ministry of thy word, and sealed in the Sacraments. I should deserve a thousand Hells, should I go on any longer in *sin*, under so much mercy. I resolve therefore to attend on the Ministry of Reconciliation all the days of my life, and to strive against all *sin* for ever.

To this end my death shall be *much* in my thoughts, and my life a continual preparation for it. I will look upon every day as if it were my *last*, and every day renew my Covenant, so shall I be ready with joy when thou callest, O Lord, to bid farewell to all below, and come to thee, I doubt not but my body shall at the *last* day be raised again a glorious body, no longer a burden or temptation to my Soul. I will no longer waste my time in immoderate caring for it, feeding, adoring, and pampering of that which must

shortly be loathsome rotteness, Stench
and Worms meat, which now loads and
tempts my Soul to sin, and hinders its
Ascension towards God, but I will
mortifie it and keep it low, that thou
mayest exalt it to Glory.

O thy wonderful goodness who hast
provided for us poor sinners, a Life
everlasting, who deserve not one sin-
gle moment of this Life. Lord, grant
me grace to be pure as thou art pure,
that I may see thee, and rejoice in thee
for ever, in thy Heavenly Kingdom.
O when shall I come and appear before
God ? Lord, it is certain, that a world-
ly carnal heart unconverted, unrenewed,
is not capable of taking any plea-
sure or delight in thee, nor can it find
any happiness in heaven it self, nor
any relish in those heavenly pleasures,
which are at thy Right hand for ever-
more. Cleanse me, O Lord, and renew
me daily by thy Spirit ; then shall I
shearfully bid adieu to a vain world,
empty pleasures, frail life, and a carnal
self

self, and feed only on the hopes of Eter-
nal Life, and enjoying, loving, praising
thee my God, my All, for evermore,
This, O Lord, thou hast promised in
thy word; this thou hast assured us of,
and sealed unto us in the Blood of
thy Son : *This thou confirmest unto all*
the Sanctified Members of thy Church
by thy holy Spirit : To all this I here
do most heartily say, Amen.

Come, Lord Jesus, come
quickly, Amen.

F I N I S.

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